THE PACIFIC

VOL. LXII SAN FRANCISCO AND BERKELEY, CAL., FEBRUARY 14, 1 No. 7

Pac Theo Sem
Reading Room

THREE SONGS.

Sing me, thou singer, a song of gold!
Said a careworn man to me:
So I sang of the golden summer-days,
And the sad sweet autumn's yellow haze,
Till his heart grew soft, and his mellowed gaze
Was a kindly sight to see.

Sing me, dear singer, a song of love!
A fair girl asked of me:
Then I sang of a love that clasps the race,
Gives all, asks naught—till her kindled face
Was radiant with the starry grace
Of blessed charity.

Sing me, O singer, a song of life!
Cried an eager youth to me:
And I sang of the life without alloy,
Beyond our years, till the heart of the boy
Caught the golden beauty and love and joy
Of the great eternity.

—Edward Rowland Sill.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. FERRIER - - - - - - - Editor

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CHINA A REPUBLIC ON ABRAHAM LINCOLN'S BIRTHDAY!

It is worthy of note that the abdication of the Emperor of China and the vesting of the sovereignty of the empire in the people occurred on the anniversary of the birth of Abraham Lincoln—America's Great Emancipator.

On that day, in the year 1912, another government of the people, by the people, for the people, came into existence.

When the emperor surrendered the sovereignty and said in his edict, "Let Yuan Shi Kai organize to the full the powers of the provisional republican government and confer with the republicans as to the methods of union assuring peace in the empire and the forming of a great republic," all that was best and most desirable in that for which the revolutionists had been contending triumphed.

It has been evident for some time that it did not matter to Dr. Sun Sat Sen who should be president of the new republic. It seems that he has aptly been called, "The George Washington of China," possessing many of the qualities which made "the Father of Our Country" so beloved. Washington did what he did in our revolutionary struggle not for the honor and glory of himself, but for the welfare of the colonists—of humanity. When at the close of that long struggle for freedom it was suggested to him that a monarchy could be set up with him at its head he was deeply wounded that anyone should think for an instant that he had sacrificed and endured as he had for such a thing as that. And with tears in his eyes he turned away from the men who suggested it.

Dr. Sun, likewise, has been seeking not to glorify and and exalt himself, but to bring about those governmental changes in China which would be for the good of his people. That he will figure prominently in China's future is evident, as will also Yuan Shi Kai. And it is fortunate that they are men of sterling qualities. The former is a Christian man; the latter, though still a Confucianist, is friendly to Christian institutions. When Yuan Shi Kai was governor of Shantung he said to the missionaries:

"You have been preaching in China many years, and without exception you exhort men concerning righteousness. In establishing your customs you have been careful to see that the Chinese law was observed. In regard to your presence in this province, I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover, its effects on our people are beneficial, and do not in the least interfere with their duties as subjects of the empire and law-abiding citizens."

The early schooling of the children of Yuan Shi Kai was by a London Missionary Society teacher, and his four sons are students now in a college conducted by that society in Tientsin, to which Yuan gave money for a building.

Dr. Sun Yat Sen, who was named as president not long ago in Shanghai by the revolutionary party, was trained in a mission college, was baptized by Dr. C. R. Hager of the American Board, our Congregational foreign missionary society. He is spoken of widely as a man of fine Christian character, one "who believes in following the teachings of Jesus Christ."

Another who is likely to have prominent place in the new government is General Li Yuan Hung, who was vice-president under the revolutionary republic. He is an earnest evangelical Christian—one not afraid to let his light shine before men. Wu Ting Fang, the Minister of Justice in the republican provisional cabinet was baptized some years ago as a Christian, but is now an Ethical Culturist. Another leader of the revolutionists, and one of China's ablest men, is Liang Chi Cho, and he is a very earnest Christian.

All in all there is reason for the belief that with the inauguration of the new government Christianity will move rapidly forward in China. Recently the Missionary Review of the World stated that the progress during the last ten years had been remarkable, that there had been one hundred per cent advance in practically every line of Christian work, and that in some instances the advance had been more nearly like a thousand per cent.

A little more than a year ago a missionary who had been away from China for a while returned, and this is the way he wrote of the changes which had taken place in a short time:

"Bigger schools and more of them; the opium reform pushing the drug steadily and finally out of the empire; the city streets lighted by night and, wonder of wonders, swept by day; uniformed and orderly police keeping order on these same streets while the postman makes his rounds, delivering newspapers and letters. Telephone bells resound in the schools and larger stores as well as in yamens; but the best of all is the persuasive influence of the Christian Church, felt and acknowledged as never before in the new life and thought of this wonderful decade."

Napoleon, while a prisoner at St. Helena, looking out on the vast empires of the world, which he had come to know so well, said: "When China is moved it will change the face of the globe."

China has been moved out of the torpor of centuries. A government such as the one under which this nation has had its grand development in a little more than an hundred years will soon be inaugurated. With men of fine character and ability at the helm, with the lessons of our experience to guide them, with marvelous resources to be developed, China will write some of the bright pages of the history of the twentieth century. There will be mistakes of course, but despite these great things will come to China in and through her republic.

Who trusts in God
Fears not his rod.

—Goethe.

PACIFIC COAST NOTES.

Gipsy Smith has captured Los Angeles and that part of California adjacent thereto. The Shrine auditorium which accommodates six thousand has not been sufficient, and the Temple auditorium, which seats more than three thousand, has not been large enough for many of the noon-day meetings.

The pipe organ which has been used for many years by the First Presbyterian Church of Oakland has been sold to a Catholic church in San Francisco, St. Boniface. The organ for the new Presbyterian house of worship will have a harp attachment and will cost about $20,000.

Willamette University at Salem, Oregon, is well along toward a $500,000 endowment. The Hon. Robert A. Booth of Eugene gives $100,000, and James J. Hill of the Great Northern Railroad $50,000. Mr. Hill, who is a Roman Catholic, shows his catholicity by giving to a Methodist educational institution.

The Rev. S. H. Cheadle, who writes glowingly about Southeastern Florida in this week's Pacific, lived in Tacoma several years; then in the Yakima Valley, Washington, and later at San Juan, California. He went a few months ago from Colorado Springs, Colorado, to Florida. Evidently he is of opinion that the Pacific Coast doesn't have any monopoly on good climate.

At the recent "Student Conference on Church Leadership," which was held at San Anselmo, California, there was a total attendance of 118 men. Of these 48 came from Stanford, the University of California, and the College of the Pacific, at San Jose. The largest number came from the University of California, 23. Perhaps twenty-five or thirty of the 48 were in attendance with no intention of entering special religious work, but simply with a mind to consider some of the problems relating thereto. It is the hope of those who directed this conference that eventually some of these will enter the Christian ministry. We give elsewhere in The Pacific this week the convictions or findings of the conference.

Sometime in the future great things are in store for the Olympic Peninsula country, in Western Washington, if there exists there all that many people believe to be there. At a meeting of the Peninsula Devolpment League last week in Olympia one well-informed resident of Seattle said that immense iron deposits are there, a copper zone fifteen miles long and thirty-five wide, as rich as can be found anywhere, according to the prospects made, and a coal bed extnding all the way from the straits of San Juan de Fuca to Olympia. As to timber in Clallam County alone one estimate is that at the rate of 150 cars a day it would take fifty years to move the lumber that timber would make. Jefferson and Kitsap counties also have an immense acreage of timber. It is estimated that there are 25,000,000,000 feet in the Olympic National Forest Reserve. No region of country ever had better indications of oil and natural gas. For twenty years one ranchman in a valley near Port Townsend has had all the natural gas he could use on his ranch; and late declarations are that the Standard Oil Company has found oil in great quantity in Western Jefferson and Clallam counties, along the ocean shore. It is not surprising that the trans-continental railroads are finally about to penetrate the Olympic Peninsula.

The Palo Alto Times of Thursday, February 8th, says that the lecture room of the Congregational Church was well filled the evening before with men and women intent on finding out the relation which Palo Alto citizens might sustain to the parole system for prisoners. The meeting was one of a series which the Congregational people there are giving to the study of prison reform. The account runs: "There seemed to be no divergence of opinion as to the supreme value of the parole. The present cumbersome machinery for obtaining parole for worthy men was severely criticized. It was stated by one person present, who has had considerable experience in getting men out of San Quentin, that often after a month had been spent in securing friends on the outside for a man, and a suitable place for him to go to work, that the prison directors would be negligent in attending the regular monthly meeting, and his case would go by unheard. By the time the next monthly meeting was called the job would be gone, for employers of labor are not accustomed to wait on leisurely prison directors. It was strongly urged that the appointment of a special parole board be secured and initiative legislation in that direction is to be taken up shortly. It was stated that a number of paroled men are busy at work in Palo Alto at the present time and are worthy citizens of the community. A number expressed their willingness to co-operate in securing work for others who might be released on parole during the present year."

CHRONICLE AND COMMENT.

"The Every-Day Church" at Burlington, Vermont, on its first anniversary reported additions to its membership nearly every week during 1911.

It is said that the Rev. A. C. Dixon, who went from this country to the Metropolitan Tabernacle, London, preaches to as large congregations as greeted Mr. Spurgeon, the auditorium being crowded every Sunday.

Wishing to purify the drama in St. Paul, nearly all of the 600 members of the Guild of Catholic Women have signed the following pledge: "I pledge myself to remain away from all places of amusement where the standard of morality is not of the highest. It is not necessary that I take such a pledge, but I hope by so doing to influence others to do likewise; also to try to influence others to attend anything commendable."

The Bible is read, or may be read, in the public schools of the following named states. The comments herewith are by the superintendents of public instruction: Maine, "Bible daily read in school for 270 years"; New York, "Read daily for 250 years"; New Hampshire, "Read daily since 1623"; Vermont, "We encourage Bible-reading in schols"; District of Columbia, "Bible read and Lord's Prayer repeated"; Kentucky, "Generally read"; Tennessee, "The Bible is our rock of public safety"; Alabama, "Custom in our schools neither enjoins nor forbids"; Illinois, ditto; Mississippi, "The Bible is not excluded and is generally read"; Michigan, ditto; Arkansas, "Read in part of the schools" ; Texas, "Read in some schools"; Oregon, ditto; West Virginia, "No law prohibiting Bible-reading"; Florida, ditto; Delaware, "Bible-reading universal"; Pennsylvania, "The Scriptures must not be omitted"; New Jersey, "Read in nearly all schools"; Georgia, "The Bible cannot be excluded"; Connecticut, "The Bible has always been read"; Massachusetts, "Bible has been read in schools

for 278 years"; Maryland, "Read daily in our schools"; South Carolina, "Generally read"; Rhode Island, "Universal custom to read the Scriptures"; Indiana, "The Bible shall not be excluded"; South Dakota, "May be read without sectarian comment"; Virginia, "Read in nearly all schools"; Ohio, "We thoroughly believe in it, as it has a good influence upon our children"; Missouri, "Optional; character-building is an important factor with us"; Nebraska, "Encourage moral culture; generally read"; Kansas, "Read in part of our schools"; Wyoming, "Left to local boards to decide"; Colorado, "Read in some schools"; New York City, "Rules observed for nearly three centuries; all schools are opened by reading the Bible, in New York."

THE FOLLOW-UP WORK OF THE GIPSY SMITH MEETINGS.

R. W. Rogers, Pastor of Plymouth Church, San Francisco.

The follow-up work succeeding the Gipsy Smith mission bristles with interest because it leads one into the dramatic experiences of the hardened and the sorrowful and the beautiful aspirations of childhood. The work is in the hands of a central committee that holds in its possession the treasure of twenty-six hundred cards and keeps in touch with every pastor of the immediate cities. Hence it is possible for each minister to acquaint himself with the converts of his community and to become a staunch friend of those whose beginning of the Christian life was characterized by religious timidity or moral weakness.

This article does not deal with the mission itself nor with the character of Mr. Smith, but with the important results that the churches have to deal with. "The divine element in preaching"—to use a phrase of one of our finest religious interpreters—has born its fruit; some hardy and beautiful with spiritual health, and others green and defective with partial consecration and insincerity. The successor to Mr. Beecher in Plymouth Church, Brooklyn, spoke in the highest terms of Mr. Smith's visit to that city, because his "appeal was to the conscience, to reason, to fidelity to duty, and the highest convictions." And we voice the same thought and realize that an absorbing work is still to be done, as most of the churches in the cities on our entire coast have been brought in touch with individuals who have been impressed during the missions.

The follow-up work is therefore exclusively a pastoral work. James Freeman Clarke says in substance: In the Christian life, conservatism lays the chief stress on the commencement, and liberal Christianity on the progress. But we believe that neither of these is the sole property of any particular class or school, but both belong to Christian life—the sacred hour when the sublime and tender anxiety of a heavenly awe hovers over the soul until it shall have reached life's most important decision, and that helpful growth found in the religious school and seminary, and practical service, equipping one's talent to interpret the spiritual life and insuring permanent usefulness. In the last article we dealt with the mission, in this article we take up the nature of the results and the prospects of spiritual conservation or growth. And in order to do this, the twenty-six hundred expressions received can be grouped into four classes:

The Results With the Children.

First, there are the six hundred and fifty children between the ages of twelve and twenty who responded to the simple Christian appeal of a quickened conscience, or an impulse of the heart—one of the most hopeful of these four groups because they returned to the Bible schools to receive religious instruction which it is hoped will be used of the spirit to quicken the spark into the fine radiant spirit of a noble character. Of course some of these young people could have been led to decision by their pastor or teachers, if they had had the same alert interest. But we fear that many have not felt very keenly this responsibility. At any rate, the very fact that many pastors came to the children's meeting with Sunday-school classes and that others went back to their churches and immediately gave the children of the school an opportunity to vow their first allegiance to the Holy Child, indicates that they appreciated Mr. Smith's help and were stimulated to a new love for childhood.

Not all of these expressions were significant. Many were not. But I know from personal experience that several of them meant something far deeper than the mere signature of cards. The parent of one boy said with a note of fatherly gratitude: "My boy had for some time been in the habit of stealing small sums of money from my store, without my ever suspecting that he was the one that was doing it. But after signing the card he came to me, confessed his wrong and has since been an honest and faithful helper."

These hosts of children who have lisped their first devotion to Christ on our coast must be taken care of, and the value of the spiritual impulse, no matter how small, conserved. It may not be wise to take them all into the church—certainly not in all cases. But it is just as unwise to dampen the ardor of their new born love by expressing distrust in the Christianity of childhood. One should not be fussy nor hesitant about encouraging the child to at least make its little beginning with Christ and to work and pray for its spiritual growth. Don't forget to establish the parks for the children that they may bask in the sunlight, romp on the green and leap like the innocent fawn at its play. Do not forget the gymnasium—that the flow of life's crimson flood may tint the young cheek with a natural blush and stiffen the sinews of the youthful limb into strands of steel. But in doing this we should not overlook the hour of thoughtful moral decision in which the spirit that crystalizes into a life purpose is born in the soul to quicken it with the ambition to in turn provide playgrounds, erect gymnasiums, and build schools and churches for the generations that follow them. This army of western youth, back of whose little jackets are buttoned up astounding possibilities—every one of them should be encouraged to make its informal covenant with the spiritual Guardian of the innocent heart..

The Religious Renewals.

The second group of those who signed these cards might be called the renewals, composed of the church members and even ministers, about 1200 in all, that have returned with a renewed interest in Christian service and ideals. The type of some ministers' preaching has not been changed in the least, but others have discarded old sermons that they might speak the simple words of divine confidence that the spirit has spoken to the conscience and heart. Many Sunday School teachers have been cured of spiritual malaria, resulting from the poison of the letter, in finding the health-giving waters from the heart of God's holy mountain, and have gone back to their classes talking like new people. For months a certain church besought a lady to take active part in some branch of its labors, without avail. But in the midst of the mission she was requested to take an important office in the work of the church and gladly responded. No doubt many Christians who have lost all moral sensitiveness went out of curiosity, and were not

impressed. But many people, some of them leading church members, seem to have passed from the practical to the spiritual, to have found a new willingness to serve and a keener sense of responsibility.

The Hopeful Conversions.

The hopeful conversions constitute the third class. It is said that there were about 1000 of these. An example of the thorough work done is that of one woman who recently lost her husband who had formerly been a leading politician in the city. In expressing her appreciation of her new Christian life with its spirit and purpose as fresh as the dew on morning grass, she said: "I have been passing through the bitterest of sorrow, so black that my confusion of thought almost drove me insane. But ever since the evening that I began this life I have felt as if I was in God's hands. I wouldn't part with this sense of security that I have for anything. I only wish I had taken the step long ago." Bigby in his "Twice-Born Men" calls this the unifying of the personality, resulting from entering into fellowship with Christ. In her case the work has been inspiringly thorough, so much so that she is constantly talking to her two boys about her new life and decision to do right. As a result they have promised to attend church with her as soon as the elder one can purchase a presentable suit of clothes. Among the many who found the substantial reality of the spiritual life were people of prominence who were visiting the city at that time, from the north and east.

The Religious Problems.

The fourth group is made up of those who are regarded as religious problems, the drunkard, chronic unreliable and criminal, a large percentage of which have difficulty in holding out. Many of this type—with the spirit willing but the flesh weak—have been found in the follow-up work. One man who had been drinking for twenty years expressed his determination to lead a temperate life. But three days afterward he was back to those cups whose deadly poison was originally distilled in the pit. For, like many another difficult case, he had not been directed aright by his good wife; during those three days he had not read his Bible once nor breathed a single prayer toward God's blue sky. But on the other hand one man—as has been true in many lives before and after Gough—united with a certain church recently, a living witness to a splendid and complete mastery over this habit and all that goes with it. And it is certainly true that conversion seems to be "the only means by which a radically bad person can be changed into a radically good person."

But some of these men have entered a struggle with this Herculean monster that will last for years—able to gain the mastery over him perhaps for eight or ten months and then falling again before his hideous, grinning tyranny. But the grand thing about them is that the light that broke in on their souls in the first morning of their eternal life will "haunt" them as long as they live and prompt them to a heroic struggle to retain the vision. Forever after that they will be magnificent fighters, with a spirit of never give in even in the face of repeated defeats. The kind of fighters that God Almighty loves, that the angels cheer, and that we should take by the hand with words of hope and encouragement. It may not always be wise to take them into our active church membership. But we should be big-hearted and pure-hearted enough to take them into our confidence and sympathy.

"You cannot make a saint in a minute." And let us remember that the soul that is fully committed to the care of the Great Physician is not being treated by a spiritual quack, but by the Divine Spirit that consumes evil desire in its pure fire and gradually stimulates the faculties until the mind is master over the body. This kind of work must be taken up, not in the spirit of a religious prig, but in the spirit of a sympathetic pastor that knows the nature of his calling, a tender-hearted shepherd as patient as the unfretting Christ, forgiving "seventy times seven;" and some day our friend—it may take five years, ten years, even a life time, but perhaps sooner than we expect—will come to us with these exultant words breaking through the sunlight of a smile: "The yelp of the beast is dead at last."

The worst form of heresy is that which denies the possibility of people's lives being changed for the better. And the most unworthy type of Christian is the man that sends up a cry of alarm, and sometimes even loses vital interest in Christian effort, simply because in the midst of many victories God compels him to grapple with his share of the religious problems. Often while a church is wrestling with a difficult case, young people are converted, and the spiritual life of the entire membership is deepened, while the person who is the primary object of attention and prayer may still go on in his struggle. The ungrateful worker forgets that many a man with a strong body has a dwarfed and cabined soul, while many a person laboring under physical embarrassment has a heart pure enough to see God, and that of the two the latter is the more necessary in a universe that bestows eternal life. But today it is a most hopeful sign that we are ministering to the whole man through educational, institutional and spiritual effort. The hosts who have been helped and the many who have been completely ennobled physically and spiritually should forever quiet the "can't" or "wont believe." Washington Gladden put it clearly when he said in substance: "We all believe in degeneration. It is so easy to find people who are going down. But when we see them going up and becoming better, some by a sudden change, others by gradual growth, and still others by a mighty struggle, how can any sane person refuse to believe in regeneration also." Thank God for the problems, they make us better men and more human pastors—at first they test our faith, but later they give the certainty and joy of a fine victory.

We are no longer led by a man. But we are taking orders from Him, whose spirit tints with a new beauty and light all life from the flower to the saint. And it is the wisdom of His good spirit that urges upon all religious workers of our coast a careful follow-up work that will insure active service and healthy religious progress and that prompts the suggestion of two practical principles which should guide in our future plans for winning recruits or introducing evangelism.

First—if we seek an outsider to conduct a mission of special services—we should be absolutely sure of the man; have no doubt about his honesty, sanity and usefulness, before welcoming him into a denomination or church. A good evangelist is rare; and one should be sure that he has not the tongue of fanaticism, but a speech that appeals to the conscience, mind and heart. Second, every pastor should come into the full blaze of the light so that the evangel will be so vitally quickened in his own soul that he will give utterance to the divine element in his message, appealing more frequently to the will so that there may be a new era of religious faith and decision. Some of the most brilliant spiritual lights of our country are regular pastors, men like Dr. Cadman of Brooklyn and Dr. Jowett of New York, men of splendid scholarship, nobility and spiritual fervor, who carry on intercourse with the infinities

and whose apocalyptic vision seems to penetrate the most sacred heights, who are doing an abiding work for Christ and character. We have men in our own state whose preaching moves, who work for results, and who follow up the helpful and forceful sermon with a faithful and sympathetic pastoral visitation. May these Knights of the Cross steadily increase in number.

PRODIGAL YET.

Muck of the sty, reek of the trough,
Blackened my brow where all might see,
Yet while I was a great way off
My Father ran with compassion for me.

He put on my hand a ring of gold
(There's no escape from a ring, they say);
He put on my neck a chain to hold
My passionate spirit from breaking away.

He put on my feet the shoes that miss
No chance to tread in the narrow path;
He pressed on my lips the burning kiss
That scorches deeper than fires of wrath.

He filled my body with meat and wine,
He flooded my heart with love's white light;
Yet deep in the mire, with sensual swine,
I long—God help me!—to wallow tonight.

Muck of the sty, reek of the trough,
Blacken my soul where none may see,
Father, I yet am a long way off—
Come quickly, Lord! Have compassion on me!

—Ethelwyn Wetherald.

"THE PIPER."

By Albert W. Palmer, Pastor of Plymouth Church, Oakland.

We come now to the last of the series of Sunday evening sermons on "The Spiritual Message of the Modern Drama." I hope the series has made more real to you the fact that there are dramas being written and played today which are not wicked and not even frivolous, but which are deep and serious attempts to interpret some of the great spiritual experiences of life. William Lyon Phelps, Professor of English literature in Yale University, says that more good drama has been written in the last thirty years than in any thirty years since the death of Shakespeare. And it is encouraging to note that the five plays which have been taken up in this series of sermons all of them possess literary merit, and two especially, that is "The Piper" and "Little Eyolf," literary distinction. All of them are interpretations of life from a high and ideal standpoint and all of them have been among the most profitable plays financially. "The Servant in the House" was rated as a money maker, "The Passing of the Third Floor Back" has been acted over two thousand times, and "The Piper" was one of the greatest successes of last season in New York.

My object in presenting these plays has been twofold: First, to earn the right to criticize what is vulgar and indecent in the theatre. It is a principle accepted in all other lines that a man only earns the right to criticize the evil by first appreciating the good. When I criticize the stage hereafter no one can say, "Your testimony is thrown out of court. You are prejudiced against the drama altogether." And in the second place, I hope that I have helped in some measure to create in your minds a diamond for the best that the theatre has to offer. If any of you are so unfortunate as to go to some of the stupid and inane "shows" which come along so frequently, I hope I may have stirred within you a divine discontent so to say, "I wish we could have something like 'The Passing of the Third Floor Back,' or 'The Piper,' instead of this!" If enough of us can demand the best and can emphatically condemn the evil, a new day will come for the drama.

Some may have said to themselves while this series has been in progress, "Why does this minister talk about the modern drama; why doesn't he talk about the Bible? Isn't there enough material in the Bible for any preacher, without going outside of it?" I have faced that question in my own mind and the answer which I have made to myself is this: The greatest example of preaching in the Bible is, of course, that of Jesus. He did not confine his preaching to the exposition of the Old Testament. He quoted Moses and the Prophets, but He did not always find it necessary to begin what He had to say with an Old Testament text, but sought rather to fulfill the spirit of Moses and the Prophets. He read, in what corresponded to the morning newspaper of his day, the story of the rescue of a man who had been beaten by robbers on the Jericho road, and He used it as an illustration and made it into the Parable of 'The Good Samaritan.' There came to His ears a very dramatic story about a boy who had returned to his father's house after long wandering, and He made that story into the Parable of 'The Prodigal Son.' In other words, he sought to interpret not merely the Old Testament, but the life, eager, breathless, tingling with reality, which was streaming past Him. As His minister and in His service, I have felt that it was incumbent upon me as a preacher to be, so far as I might, an interpreter of life, and wherever any man has made a great and serious attempt to interpret life from a high and spiritual viewpoint as the authors of these five plays have done, there, it seems to me, is material which may well be used for effective preaching.

"The Piper" is an exquisitely beautiful play written in the form of poetry and in the spirit of it as well. The author, Josephine Preston Peabody, is in real life Mrs. Lionel Marks. Her husband is professor of Mechanical Engineering at Harvard University. This play received the Stratford prize for the best English play at the great Shakespeare celebration at Stratford-on-Avon. The story is based on the old legend of the Pied Piper of Hamelin-town and begins with the appearance of the Piper in the guise of a strolling player to demand his thousand guilders promised him for ridding the town of the rats. He is, of course, refused the money by the hard-headed stingy Burgobeister and his Counsellors. They all go into the church to render thanks to Saint Willibald for their deliverance, leaving the Piper in the Public Square alone with the children. The Piper begins to play softly the Kinderspell. The children scamper and dance around him and gleefully follow him. He takes the little lame boy Jan upon his shoulder and, piping gaily, leads out of the town. The doors of the houses open and all the children stream after him. Last of all two little acolytes in their red robes, who have heard his piping even amid the thunder of the church organ, come tumbling down the steps of the minster and join the procession.

The next act shows the Piper with the children inside the Hollow-Hill. One by one the children wake up and tell

their dreams. They dream about their fathers and their mothers crying for them and calling for them to come home, and one of them dreams of his dog who dies of grief. "Oh," says the Piper, "I forgot the dogs." It is a very beautiful picture, this man with his heart-hunger for love, mothering all those youngsters inside of the Hollow-Hill. Then Michael, another strolling player who is in love with Barbara, the Burgomeister's young daughter, comes to him and tells him that she is to be taken to Rudersheim that day to be placed in a convent. Since all the other Burghers have lost their children, they are determined that the Burgomeister shall thus sacrifice his daughter.

The Piper goes out and stands at the Cross-way beside the Wayside Shrine in which there is a figure of Christ, "the Lonely Man," and, as the lugubrious procession of monks and nuns and burghers comes by chanting drearily, he begins to pipe and they all, very much against their will, and looking greatly scandalized, begin to dance and they go waltzing off toward Rudersheim, monks and nuns and burghers, whirling giddily around together. And Barbara is left alone and free.

Then comes Veronika, the mother of Jan, the illtle lame boy, and pleads with the Piper to give her back her child. She is not Hamelin-born but a foreign woman and there are few finer depictions of mother love than the pleading of this woman for her child. The Piper is deeply moved but refuses to give her back the child and she goes away almost heartbroken, but still believing, "My longing will bring back my own." Then the Piper, touched to the quick by her sorrow, turns to the figure of Christ, "the Lonely Man," in the Wayside Shrine, and, in a most remarkable prayer, argues with Christ and protests that he will not give the children back and then pleads to be allowed to keep just one and then after a deep inward struggle, cries out, "Have Thy way, I will."

The last act depicts the return of the children. The mother of Jan is dying, but when the Piper brings her news of the return of Jan, the little lame boy, she lives again. And then the Piper pipes the Kinderspell once more and afar off is heard the music of childish laughter and shouting and the patter of children's feet, and the children rush home to their parents' arms. And the Piper starts out once more upon the highroad saying,

"I have to find somebody there.
Yes, now and every day, and everywhere
The wide world over. So: good-night, good-morning,
Good-by! There's so much piping left to do,
I must be off, and pipe."

This play is no mere children's story, though it is a very beautiful children's story. Like so many of the other plays discussed in this series, this play is filled with symbolism and through it all there runs a deeper meaning. Hamelin-town stands as the representative of our selfish, sordid, greedy civilization, always counting the cost and saving money; always thinking "what will the neighbors say?"; more absorbed in forms and ceremonials than in the spiritual truths which lie back of them; and neglecting its childhood, especially its lame children, leaving them to work in the cotton mills and the coal breakers and to sell newspapers on the streets. And the Piper, well the Piper is the spirit of truth and freedom. He cannot make an impression on Hamelin-town with its snug self-satisfaction and its greed will not listen to him or give him his due. The only way he can move Hamelin-town is to win the fresh true heart of childhood. Part of his task is to set womanhood free. Barbara represents womanhood emancipated, given the ballot if you please. She is only one of the many whom the Piper has come to take "out of their cages." But the Piper is apt to be harsh and extreme and so there comes to him Veronika, the mother, the incarnation of love and tenderness; and there comes to him the Christ, Man of Sorrows, "the Lonely Man," and it is as the spirit of truth and freedom is touched with the tenderness of love and surrenders to the mind of Christ, that real harmony and abiding joy come.

THE FINDINGS OF A CONFERENCE ON "CHURCH LEADERSHIP."

Adopted by the Conference of Students and Professors at San Anselmo, California.

The students and professors, representing the University of California, Stanford University, the College of the Pacific and five theological seminaries, in a conference on Church Leadership held in San Anselma, California, January 26-7, 1912, desire to express their earnest conviction:

1. That the Kingdom of God is dependent on the Church. This is according to the divine order. While the Kingdom is wider than the Church, the Church is central to the Kingdom, the source of its inspiration and the dynamic of its victorious advance. Our highest service to mankind must be steadied and inspired by loyalty to Christ, whose fullness dwells in his body, the Church. If Christian leaders ought to recognize the operation of the Spirit of Christ outside the visible Church, even more should they magnify the Church as the channel through which He does His most intensive work for the world's salvation. The Church of the living God, ministering grace to men, is worthy of the best that her sons can consecrate to her service.

II. That Christian denominations, and especially Christian leaders, should be thoroughly imbued with a true catholicity. They should seek to promote "the unity of the Spirit," to remove causes of dissension and obstacles to union, and especially to avoid needless multiplication of local churches. Where it is possible for churches for different denominations in the same community to unite, this should be done. Let the various Christian denominations co-operate as they have done in the past; let them federate as they are doing now; and let them study the signs of the times to see whether organic unity be the ultimate goal of Christianity. It is evident that organic unity is an ideal that cannot be realized in the near future, but we believe that, if it shall ever come, it will show no dead level of uniformity, but will be characterized by spiritual freedom, by elasticity of organization, and by richness and variety in forms of worship and types of doctrine. Let us do all that we can to hasten the day when the misery and reproach of a divided Christendom shall be forever removed.

III. The Church is called upon in our day to preach the social message of Christianity in a form applicable to present conditions. This is not a new task. The Church has always preached a social gospel; her interests and activities have always been coextensive with the social needs of mankind. She has been the pioneer in all social movements. Surrounded by ignorance, she opened schools; distressed by the sight of physical suffering, she built hospitals and asylums; at a time when her ideals were the only hope of city and nation, she presided over the forces which were directed to the creation and maintenance of political

institutions. But all this was accessory and subordinate to her main business; and when she had imbued the world with something of her spirit, she turned these things over to other hands, while she sought new fields in which to effect social amelioration. Although not a new task, the social ministry of the Church was never more imperative than it is today. It requires insight, courage, statesmanship, to apply the social message of Jesus for the healing of the world's unrest.

IV. That more attention should be given to planting churches in rural districts. If two-thirds of the population of the United States live in the country while one-third lives in cities, it is clear that the necessity of rural evangelization cannot be too strongly emphasized. In many sparsely settled regions there is a spiritual darkness as deep and deadly as that which prevails in pagan lands. Where self-support is impossible, the cost of supplying these places with the gospel can be met by setting free for this new service both men and money from communities now overchurched. The leaders of the Church in the future, as in the past, will be drawn largely from town and country. To sow these waste places with the seed of spiritual culture is to nourish the life of the Church at its sources.

V. That the Church requires for her leaders men of commanding intellectual ability, concentrated spiritual purpose and comprehensive vision of the world's need and the Church's opportunity. They must be ethically sound, willing to put their whole energy into the day's work. They must be able to reinterpret the old faith in the new light. Gifted with the personal touch, they must be able to expound the central message of the gospel so as to commend the grace of Christ to the individual man and aid in establishing a civilization of brotherly men. Prophets they must be first and always; but they should be capable of managing affairs when the necessity is laid upon them. The Church has had such leaders in the past and she has such leaders now. It is the privilege and the duty of all Christians to seek out young men who have the marks of leadership upon them, and to pray the Master of men to equip them for His service.

A BIT OF ANCIENT HISTORY.

By Rev. J. Rowell.

I think it was in 1850 that I attended the anniversary of the American Tract Society. At that time this Society was not denominational, but represented all the evangelical denominations. The meeting was held in an up-town church, I think the Mercer Street Presbyterian church.

At that time the slavery question was a burning one, and all our classes of men were much excited about it. Garrison was going about denouncing the churches of Christ for their tacit complicity with the greatest crime of the ages. Whittier's songs and letters were read everywhere, and a host of earnest Christians were in prayerful doubt as to their duty in the premises. At this meeting a test question was to be decided. The Episcopal Bishop of North Carolina had written a pastoral letter to his own church people, regarding the right treatment of slaves by their Christian masters, and this society was urged to print this address as a tract. The papers, religious and secular, were full of the subject, and a large number of New York merchants who had trade interests in the slave states, made their clerks members of the Tract Society that they might vote on the question at this meeting.

It was a disgracefully stormy meeting. Cheers, catcalls, shouts and insulting remarks were rife. The principal advocate of the printing was the venerable Leonard Bacon, then pastor of the Center Congregational church in New Haven, Connecticut, and he made some of the best appeals that I ever heard from his lips, and one of the chief opponents was the Rev. —— (I do not like to give his name), pastor of one of the Collegiate Dutch Reformed churches of New York, who made a virulent personal attack on Bacon, accusing him of selfish, ambitious and wicked motives for advocating this printing.

Mr. Bacon made no reply to this personal abuse, but very earnestly plead for righteous action in this emergency. The vote on the question was an overwhelming "No," and thus the Church of Christ, in the person of the American Tract Society, in a crisis time, refused to declare itself on the side of God and truth and freedom. Is it any wonder that God took up the case, and with bloody "sword-bathed (drunk its fill) in heaven," desolated the whole land, North and South, by that dreadful war of the sixties, in this war, of removing the curse which His church refused to touch?

And are we not now in a like crisis time? The liquor traffic is a curse far more deadly to this country and the world than human slavery ever was. I thank God that the church is not as recreant to God and righteousness, as she then was. Sixteen of our chief denominations are banded together to devise and execute means for destroying this enemy of God and man. May God give them to see that their votes as citizens are as needful as their councils and prayers as Christians, for the destruction of this giant evil. May we not compel Him, as in the other case, to intervene with the rod of His wrath.

SOUTH EASTERN FLORIDA.

By S. H. Cheadle.

At this time, when the Frost King is ruling the whole country, including Southern California, with such a ruthless hand, many are asking, If there is not a sunny clime where the winds are balmy and the flowers are blooming unmolested, by the rude king of the north. Several thousand people who have fled to South Eastern Florida from the severe cold of the north are answering this query in the affirmative. On Christmas day, the day of California's cold wave, the thermometer at West Palm Beach, stood at 84 in the shade. We sat down to Christmas dinner yith coats off and all doors and windows open.

After dinner, we and our neighbors, men, women and children, went down to the lake and had a swim and a general jollification. We might have gone to the ocean beach, but it was a little too far away for the children to walk. The ocean water stands at a temperature of 76 and when one is in it he hates to quit and come out.

Just now Florida is the most talked-of state in the Union. The draining of the Everglades by the great canals that are being dug is opening up a great vegetable and fruit region, and cane land enough to produce sugar for the whole nation. The grapefruit grows to perfection on the east coast, and the north is beginning to demand it in carload lots, where once they asked for only a few crates.

Palm Beach and West Palm Beach, on the opposite sides of Lake Worth, are a beauty spot and a veritable Garden of Eden not surpassed by the original. To be here

is to have a supreme sense of the joy of living. It is the most healthful spot in the United States and has the lowest death rate. The beautiful soft water from Clear Lake is wholesome, and the housewife's delight for all domestic purposes. There are no dust storms here and the housewife can never write her name in the dust on the furniture. Also the housefly, the pest of the northern housekeper, is almost a nonentity. But, you say, the mosquitoes! the mosquitos will surely make life a burden. Well, there are some places in Florida where mosquitoes are plentiful and pestiferous. But there are plenty of places, where, outside of two or three weeks in the year, the mosquitoes do not bother, even in summer, and where the balmy trade winds blow away both the heat and the mosquitoes, and one does not suffer with heat half so much as in the north, and West Palm Beach is one of these beautiful spote.

A strip of sandy loam lying on the east side of the Everglades is an ideal fruit-growing region. The great lake Okeechobee lies to the north and west and tempers the north winds and the Gulf Stream is to the east and south, over which the trade winds come, soft and balmy in winter and refreshing in summer.

Great enterprises are on foot and there will be a wonderful devolopment of this region in the next five or ten years. It is now all new and undeveloped, and there are many splendid opportunities. About five thousand people will be here in April for two of the great land openings. Many will stay and many will come down next fall and try winter farming and establish new homes. Elderly people especia'ly find it delightful, and are making new homes in which to enjoy freedom from the piercing cold.

NOTES AND PERSONALS.

Mr. I. H. Morse of the First Church of San Francisco was greeted by an audience of not less than 600 persons when he gave recently in the First Congregational Church of Alameda his illustrated lecture on Egypt.

The church at Redwood City has called the Rev. B. M. Palmer of the Fruitvale Avenue Church, Oakland. Mr. Palmer has not given decision yet. He has done a fine work in Oakland, and the fellowship there would regret his departure.

"The Men's Fellowship" of the First Congregational Church of San Francisco, which meets every Sunday at 10 a. m. is giving special attention to present-day questions. Next Sunday Mr. John D. Barry of the San Francisco Bulletin will speak on "The New Democracy."

The Rev. S. C. Patterson of the North Berkeley Congregational Church preached, last Sunday, his sixty-second sermon on the Gospel of St. John. These sermons have been preached during the last twenty-six months. Mr. Patterson says that there is a great deal more in that gospel about which to preach.

The Congregational ministers of San Francisco and vicinity will be addressed next Monday by the Rev. C. C. Champlin; or, instead Mr. Champlin will arrange for a symposium on the Relation of the Secular Press to the Churches, and will have the editors of the religious work departments of the daily papers participate.

Next Sunday morning Dr. Grenfell speaks in the First Congregational Church of San Francisco; in the evening in the First of Oakland. His second lecture on the Earle Foundation, Pacific Theological Seminary, will be given Sunday afternoon in the Greek Theater, Berkeley, if the weather is favorable. Otherwise in Harmon Gymnasium.

Last Sunday for the second time in the history of the church, water from the river Jordan was used in the baptism of children in the First Congregational Church of Oakland. The water that was used last Sunday was brought from the Holy Land last year by Mr. Lewis, the sexton. That which was used the first time was brought by Charles R. Brown.

The Young People's Guild of the First Congregational Church of San Francisco will discuss at their meeting Friday night the question: "Resolved, That the present location is the best for our church." There is nothing definite as yet about a new house of worship, but present conditions indicate a need for it, and action toward that end ere long will not be at all surprising.

Some of the daily papers have announced the resignation of the Rev. Charles C. Kirtland from the pastorate at Redwood City and have given as a reason poor health. Mr. Kirtland has not been in better health for many years than he is now, and such statements are harmful. He resigned at Redwood against the wishes of the church people because he thought that having been there eight years a new man could serve more advantageously for the church. Mr. Kirtland is an earnest, able minister; and when he is ready for another pastorate we shall feel like congratulating the church that secures him.

Among the Churches.

CALIFORNIA.

San Francisco, Sunset.—Five persons were received to membership at the last communion service, four on confession.

Oakland, Japanese.—The resignation of Rev. S. Okubo has been accepted, and the Rev. K. Kodaira has been called to the pastorate.

San Francisco, Ocean View.—Ten young people were received to membership at the February communion service on confession of faith.

San Bernardino.—There is still talk of a new church. It will be a blessing when this church is able to rebuild. Being the oldest Congregational Church in Southern California, in a growing city, and in a splendid business center, many eyes are upon it with hope.

Oakland First.—Ten persons were received to membership at the recent communion service, three by profession of faith. Among the new members was the Rev. W. W. Lovejoy, who a few years ago went from Congregationalism to Unitarianism. Also the Rev. R. K. Ham, pastor for several years until recently of Mission Congregational Church, San Francisco.

Pasadena, First.—Eighteen persons were received into membership, February 4th, five of these on confessioin. Last Sunday was a day of privilege for church-goers of Pasadena, Dr. Grenfell speaking at the Presbyterian church, while Gipsy Smith addressed a packed audience at the First Congregational, which was crowded again in the evening,

when Dr. R. A. Torrey occupied the pulpit. At the after-meeting which followed, several persons testified to having chosen to follow Jesus. The pastor, Dr. Fox, plans to follow up this day of blessing with special evangelistic effort, particularly in the Sunday evening services.

Oakland, Plymouth.—Reports at the annual meeting held recently showed a gain of 68 members for the year, 26 of these being on confession of faith. The net gain was 54, bringing the membership up to 303. At the communion service last Sunday 25 were received so that the present membership is 328. In spite of the heavy financial burden involved in raising over $25,000 for the new parish house, the church met its apportionment for benevolences in full and closed the year without a deficit in the running expense account. The Sunday-school records an average attendance for the year of 311, the highest being 396. The new parish house, which is to be known as "Plymouth Center," will be dedicated on Monday evening, February 19th. It will serve as a Sunday-school building on Sundays, and during the week, instead of standing idle, will be in daily use as a Christian club house providing for the religious, social and athletic needs of the young people of our community.

Monrovia.—The Rev. Ansel E. Johnson has presented his resignation, wishing it to take effect March 31st. During his four years of service in Monrovia the church has been reorganized and 101 members gathered. Mr. Johnson's resignation read in part as follows: "We have just closed four years of most cordial co-operation. For many reasons I could wish our relations to continue for a long time to come. The choice bonds of the common task, the loyalty and devotion, and the royal friendship which bind us together as a church and pastor are not to be lightly sundered. It would be far easier for me to continue these gracious relationships. It is a very hard thing for me to turn away, but I feel I must, in duty to the Master whom I serve and to myself. There seems to be no better time in the year than this for the sake of the church. I testify with deep feeling to your kindness, goodness and courageous devotion. You will, I know, bear me witness to my unselfish service. We have toiled and grown together in this work of the Kingdom of God. The church is yours and Christ's. You have made it what it is: I have been an instrument." After March 31 Mr Johnson will be open for engagement as supply or for the pastorate.

Los Angeles, First.—At the morning service of Feb. 4, this church enjoyed the great privilege of listening to Dr. Wilfred Y. Grenfell. The contribution for his work amounted to the goodly sum of $625, with the names of the contributors on the envelopes. At the close of his address he went immediately to the parish auditorium where he found a patient, eager crowd. It was estimated that twenty-five hundred had listened to him that morning. The Intermediate Endeavorers requested Dr. Wm. Horace Day to gather a class and discuss the problem, "What does it mean to be a member of the church." They gave up their hour on Sunday from 3 to 4 p. m. for this purpose during the month of January. A class was formed of sixty boys and girls from ten to twenty years of age. They all enjoyed the hour thus spent and felt they had gained much clear, definite knowledge that would be most helpful. Twelve members of that class united with the church at the twilight communion on February 4. The entire number received at that service was forty-three. Also four new members of the Japanese Branch Church, and fourteen new members of the Armenian Branch Church were recognized at that time. Dr. Warren F. Day, pastor emeritus, is always present at the communion services of the three branch churches. In order to provide for enlargements in the near future the church has purchased adjoining property on the north for $40,000. The membership is now 2,113.

PLYMOUTH CENTER DEDICATION WEEK.

The Parish House of Plymouth Congregational Church, Oakland, is finished, and will be dedicated next week.

Next Sunday at 9:45 the graded Sunday-school will occupy the building for the first time; and the Young People's Society at 6:45.

Monday night the service of dedication will be held, the sermon being by the Rev. Herbert A. Jump of the First Church.

Friends about the bay are invited.

Tuesday night will be "Athletic Night," at which time there will be basket-ball games.

On Wednesday comes "Labor Night," when there will be a stereopticon lecture on "In Washington and on the Battlefield in President Lincoln's Time," by Edwin R. Jackson. That night the men who have worked on the building will be guests of honor.

"Social Service Night" comes Thursday. President Jordan of Stanford will give an address, "The Call of the Twentieth Century."

There will be greetings then from other churches, from the mayor, the school department, the playground department, and the juvenile court.

"House Warming Night" has been fixed on Friday. This will be a social evening in charge of the woman's club and the men's league.

Friends hereabouts are invited to all of these meetings.

THE CHURCH OF THE MESSIAH, LOS ANGELES, ANNUAL SURVEY.

The 5th annual meeting of the Church of the Messiah was held on Wednesday evening, Jan. 24th. Over 200 members sat down to a bountiful dinner served by the ladies of the church. A number of tables holding ten persons each were scattered about the social rooms. Each table was presided over by a host and hostess and the guests had received especial invitations from them, in addition to the regular notice sent out by the clerk. This plan resulted in a fine air of sociability and warm good cheer. During the dinner and at its close the choir and soloist furnished a musical program.

At eight o'clock the company repaired to the main church room to hear reports and elect officers for the coming year. The reports showed growth in every department of the church.

The present church membership is almost 300, and the Sunday-school has an enrollment of 325. The church was organized in 1907. In less than five years lots valued at $15,000 have been secured, a church edifice costing about $16,000 has been erected, the whole property valued at something over $31,000. The morning congregation is filling the auditorium of the new structure. It is distinctively a family congregation, an increasing number of children accompanying their parents.. The children of the Sunday-school are provided with sermon text books and many are present to record each Sunday the name of the preacher,

the subject of the sermon, the text, and the hymns sung.

This church employs a liturgical order of worship, similar to the one outlined by the National Council's Committee on "Common Worship." It is rich in content, dignified in its rational progression, and its meaningful symbols and large opportunity for expression by the people make it especially appealing to young people.

The evening service is of a more popular nature. The large chorus choir is a factor in a fine spontaneity.

During the year Rev. Dana Bartlett of the Bethlehem Institute has occupied the pulpit one Sunday evening in each month, bringing a social message and often using the stereopticon. Dr. Bartlett is called "Los Angeles' most useful citizen," and the Church of the Messiah has received a great impetus to social service through the addresses of this modern prophet of the Kingdom.

The pastor is giving on successive Sunday evenings a series of addresses on "Modern Lessons from an Ancient Book"—1, "And God Created Man;" 2, The Tragedy in the Garden; 3, Am I My Brother's Keeper? 4, Noah's Ark, etc.

There has been new life in the mid-week meeting.

A new plan, "Church Night," has met with marked success:

The first Wednesday in the month is in the hands of the pastor, and is usually in the nature of a Bible study devotional service. The second Wednesday is in charge of the Brotherhood. The men meet for dinner at 6:30 p. m. After reports and business have been attended to the speaker of the evening is introduced and he addresses an open meeting, i. e., everybody is invited.

Papers and discussions on such subjects as "The Big Brother Movement," "The Work of the Y. M. C. A.," "Church Finances," etc., have been the order.

The third Wednesday is under the direction of the Women's Union. Perhaps the most thoughtful and discriminating work of our whole church life appears in the conduct of these meetings by the women. Following is a list of some subjects that have received most intelligent treatment: "The Relation of the Church to Industrialism;" "The Progress of Christian Missions in China;" "A Review of Gladden's Labor Question;" "The Work of the A. M. A. during Fifty Years."

The fourth Wednesday is again in the hands of the pastor, and again there is a service more along the lines of the old prayer meeting.

The results of this scheme are very gratifying. The attendance has doubled, the members have been glad to have something definite to do themselves, and the larger interests of the Kingdom are receiving a more intelligent consideration.

There are two or three items of interest concerning the life of our Sunday-school:

First. A large number of men on the teaching force. With one exception, every class of boys and young men has a man teacher—successful business men, forceful, consecrated men of character.

Second. The teachers and officers forming the Sunday-school Council meet once a week at luncheon at the Federation Club.

There is a discussion of means and method, and a fine solidarity of the teachers is the inevitable result.

Third. While the school is graded according to the latest, most approved methods, there seems to be a desire on the part of the young people of the Intermediate and Senior departments to take up a serious study of the structure of the Bible, and of its separate books.

The normal class of 20 young women is using Marcus Dod's "Genesis" as a text book, another class is studying Selleck's "New Appreciation of the Bible," and a young men's class is using Willet's and Campbell's "The Teachings of the Books."

On Sunday morning, Feb. 11th, the newly elected deacons were publicly installed, the trustees and other officers formally inducted into office; and the pastor, Stanley Ross Fisher, preached on "The Priesthood of All Believers."

WASHINGTON LETTER.

By Samuel Greene.

The stress of the times seems to affect our churches in Washington to a considerable degree and it has also been realized by the executive committee of the State Conference who as yet have not been able to pay off the loan made necessary to carry over to the missionaries the payments pledged to them by the schedule of 1911.

However, by the middle of January funds came in so that a very few of the whole group, if any, were left unpaid at the last meeting of the committee. A plan has been suggested that now in the earlier part of the year—as each church secures its pledges and thus learns from its constituency about what the benevolences of their members are likely to be for the year—the officials of such church take it upon themselves to give their individual notes or other obligations of similar character for such a portion, at least, of these benevolence pledges as shall have to be used within the State by the committees for Home Missionary work and for the Sunday School work, either missionary or educational. These obligations, made payable in three, six, nine and twelve months, would give the executive committee and the treasurer of the conference a genuine business basis with which they could go to the banks, when necessary, and thus the means be provided by which every missionary pastor could have his monthly check on time without the long wait which most of us who have been Home missionaries have endured in the past. Some day, ere the Kingdom of God comes in this world, our church and our distinctively benevolent contributions must be done in a business way; and the righteous prosperity of churches, pastors and missionaries will be enabled to meet every needful expenditure without delay.

The writer said something in his first letter about the work of Pilgrim Church, Tacoma, but overlooked to mention the fifth number of the issue of their church paper known as "The Pilgrim," which has come under his eye. It is published monthly, the pastor, Rev. Edgar C. Wheeler, being its editor, with Mr. Marshall Hunt the chief assistant. It is a bright, earnest, racy sheet of sixteen, eight by twelve, pages. If more of our churches could do something of this kind it would bring them greater publicity and a larger constituency.

Plymouth Church, Tacoma, Rev. H. B. Hendley pastor, has been doing its work during the past year in a quiet, steady way, receiving six additions, half of whom have come on confession. Seven have removed by letter, leaving them at present with eighty-one members. Their Sunday-school enrolls three hundred, but they could easily gather two hundred more were teachers to be had. They feel the loss of two of their department superintendents; but one of them, Mr. Charles Gaffney, has gone to take charge of our church at Wallula, and now is acting pastor of that church. He is studying the regular Association course in preparation for the ministry. The writer of this is well

acquainted with Mr. Gaffney and has confidence that he will develop unto a useful service.

We went out for a six-fifteen supper last evening (that we means wife and I), and where in Tacoma should we go but to our First Congregational Church? for it was the occasion of the second installment of its annual meeting, the first having been held the week before for the election of its officers for the year upon which we have just entered. This election went off smoothly and with almost no one declining the nominations. So many are apt to do this at church meetings, you know. You would have been interested in that supper if you had been there; but it was more than a supper; it was a banquet; not because of the great variety of the good things nor of their richness, but because of the care with which the menu had been prepared. Every article of food seemed to have been prepared by the ladies with a fitness and delicacy, a suitability which is unusual. It was just grand. And then came the reports. While we all sat about the tables (and there were 250 at the tables, with 50 others in kitchen and sideboard serving) we listened to the story of the results, as far as they could appear, of the year's work.

All of these reports indicated progress; not, of course, such advancement as might have been made, and perhaps the gifts to some of the societies were not as large as during some years, but considering business conditions in our State there has been a large purpose to help build for the Kingdom. The gifts for Home Missions reached nearly $1450; to Foreign $1058. Upon these two special stress seemed to have been laid, but to other interests smaller contributions were made, while we would liked to have heard more about the apportionment as it relates to the equitable division of the benevolences.

All of the reports were carefully prepared and were listened to with great interest. They were as fine as those I ever heard in any church. They came from the treasurer, the clerk, the trustees, the board of deacons, the deaconesses, the Ladies' Aid, the Woman's Missionary Society, the Woman's League, the Y. P. S. C. E. both senior and junior, S. S. Superintendent, the Benevolence Committee and the Sunday Night Committee, not omitting the Child's Nursery.

There is no question but that we have a working church in our First of Tacoma. Many expressions of appreciation were given and Pastor Ford was not overlooked as the one planning and directing this magnificent effort and splendid results.

It is presumable that the year-book reports for 1911 are by this time nearly all in the hands of the State Registrar as by order of the National Council he is prohibited from receiving them after February 15th. It may be a slim tabulation for the year-book, but may be a good lesson for some delinquent churches. Even if this be so, this data ought to be gathered for our State Minutes.

4039 Whitman Ave., Seattle.

INLAND EMPIRE NOTES.

By Iorwerth.

Whitman College.—According to an elaborate report issued by the officers of the college, more than $2,250,000 has been expended through its influence during the last 17 years, and nearly all paid in Walla Walla. Gifts have been received by the college, exclusive of pledges of the "Greater Whitman" movement, totaling $472,917, the sum of $374,913 from persons outside of Walla Walla, and $97,994 from Walla Wallans, including the faculty. The largest donations have been made by the Reynolds family, and the Dorsey S. Baker family, the most of them staunch members of the Congregational church, and by ex-Senator Levi Ankeny. Of the expenditures, the college has spent for buildings, equipment and salaries $1,246,542. During the last 17 years the number of pupils enrolled has averaged 300 annually. The resources of the college, not including the "Greater Whitman" fund, amounts to $1,150,000. The indebtedness is $200,000. This shows the progress made during the administration of President Penrose. The college is in splendid condition at this time, and a favorable report on the "Greater Whitman" movement is expected in the near future. Several extension courses have been inaugurated recently which prove very popular.

The Walla Walla church, college and city are enjoying the rich ministry of Dr. R. C. Brooks. In addition to preaching he is doing some college work. It is expected that a building worthy of this historic church will be erected in the near future.

Newport, Wash.—The Rev. F. E. Whitham, the pastor of the Congregational church at this place, has attracted unusual public attention by being an expert billiard player. A minority of the church members objected to his patronage of the pool room. The matter was submitted to a committee of ministers. Evidences were presented to show that the conduct of the minister was unobjectionable in every respect save that of pool playing. It had proved effective in enlisting the interest of business men in the church, leading to self-support. It was also testified that his presence in the pool room was salutary in its influence. The committee advised the continuation of the pastoral relationship. Mr. Whitham is a man of good parts. He was formerly a Methodist. During the last ten years he has served our churches in Ritzville, Wash., Wallace and Pocatello, Ida., El Paso, Tex., and was financial agent of Whitman College for a year.

Spokane.—The annual meeting of the church extension society, held at the Westminster church last week, was well attended. The principal address was given by Dr. Penrose of Whitman College. Other addresses delivered by Dr. House, the Revs. Winter, Wilder, Wilson, Pritchard, and Mrs. Ranson. The Ladies' Aid provided a bounteous feast. Extensive preparations are being made for meetings of the Men's Forward Movement. The committees representing the various denominations are also active in gathering statistics of religious conditions in the rural districts.

Deer Park.—The Rev. Chas. H. Burdick, of Bellingham, began his ministry with this church on the first Sunday of this month. We believe him to be a worthy successor of Mr. Shrock, and his ministry will yield a bountiful harvest.

OREGON LETTER.

By George H. Himes.

The annual meeting and roll-call of the Hassalo Congregational Church of this city was held on Jan. 16th, and the reports from all branches of the activities of the church were very encouraging. While there has been a gratifying addition to the membership of the church, yet the actual membership at the end of the year is but little greater than it was a year ago for the reason that a large number of inactive members have been dropped. The budget adopted for the year was increased about seventy per cent over that last year, the pastor's salary being raised to $2,000. In addition to this $1,000 will be raised to clear up an old debt.

The condition of the Sunday-School was never as good as it now is, and the contributions during the year have more than provided for the expenses, benevolent and other contributions. The Ladies' Aid Society has a strong membership, and as in all other churches, is a most important factor in the church life. With a devoted and able pastor in the person of Rev. John M. Lowden, D. D., and a fully united and growing membership, the outlook for this church is very bright.

Rev. James L. Countermine, D. D., a Presbyterian minister who has been serving the Congregational Church at Glen Ullin, North Dakota, for some time, recently accepted a call from the Congregational Church at Scappoose, Columbia county, Oregon. A reception was given by the church and community to Dr. Countermine and family last Friday evening. The former pastor, Rev. J. Morgan Lewis, after his resignation a few weeks ago, went to California.

Dr. Luther R. Dyott, of the First Church of this city, began a series of Sunday evening sermons last week on "The Best Thing in the World," to extend over five weeks. The topics are as follows:

Feb. 4th—"The Best Secret Society in the World: What Men Belong to It?"

Feb. 11th—"The Best Thing in a Woman's Heart; Can the Modern Woman Love as our Mothers did?"

Feb. 18th—"When Should Young People Marry? or, Love at the Marriage Altar."

Feb. 25th—"When There's Love at Home: or The Best Antidote Against Divorce."

March 3rd—"What Does the World Mean to Us When We Love God?"

At the regular monthly meeting of the Brotherhood of the First Church last Monday evening, the address was given by Rev. Jonah B. Wise, Rabbi of the Beth-Israel Church of this city. His subject was the "Russian Jew." He said that there were about six millions of Jews in Russia, and described somewhat in detail the unspeakable persecutions they were compelled to endure, which were winked at by the Russian government, as it was largely dominated by the Greek Catholic Church. The address from first to last was one of great interest.

The Central Labor Council of Portland recently sent broadcast over the land thousands of circulars declaring that there were large numbers of people in Oregon destitute; that there were thousands of idle men out of employment; that private charity was being strained to the utmost; that idleness, and a general reign of crime committed by misled and desperate men existed, and a lot more such stuff, which is wholly untrue, and was known to be so by the authors of the circular. It is true that there are or were a few weeks ago a goodly number of idle men in this city; but they chose to be idle, for they would not go to places where the work was to be found. The young man in charge of the free employment bureau, a dependable gentleman whom I know well, told me recently that he had orders for two thousand men, and a living wage could be secured in every case, and yet they could not get the men to supply the demand. The governor of the State has invited the Central Labor Council to a discussion with the commercial bodies of the city and State upon the industrial conditions in Oregon, with the hope that the false statements that have been sen forth may be counteracted in some measure.

Rev. T. S. Winey, of the Waverleigh Heights Congregational Church, at the corner of Thirty-third and Ellsworth streets, began a series of evangelistic meetings on January 21st, assisted by Rev. J. T. Merrill, who has great success as a wise evangelist in a number of churches. A number of conversions have been reported, and the interest manifested by the growing attendance is such that the meetings will be continued for another week at least.

Portland, Feb. 11, 1912.

The Home.

THE CHILDREN UP IN HEAVEN.

And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zechariah viii:8.

"Oh, what do you think the angels say?"
Said the children up in heaven;
"There's a dear little girl coming home today,
She's almost ready to fly away
From the earth we used to live in;
Let's go and open the gates of pearl,
Open them wide for the new little girl,"
Said the children up in heaven.

"God wanted her here where his little ones meet,"
Said the children up in heaven;
"She shall play with us in the golden street;
She has grown too fair, she has grown too sweet
For the earth we used to live in;
She needed the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"So the King called down from the angels' dome,"
Said the children up in heaven:
"'My little darling, arise and come
To the place prepared in the Father's home,
The home the children live in';
Let's go and watch the gates of pearl,
Ready to welcome the new little girl,"
Said the children up in heaven.

"Far down on the earth do you hear them weep?"
Said the children up in heaven;
"For the dear little girl has gone to sleep!
The shadows fall, and the night clouds sweep
O'er the earth we used to live in;
But we'll go and open the gates of pearl!
Oh, why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quickly, O angels dear!"
Said the children up in heaven;
"See—she is coming! Look there! Look there!
At the jasper light on her sunny hair,
Where the veiling clouds are riven!"
Ah! hush, hush, hush! All the swift wings furl!
For the King himself, at the gates of pearl,
Is taking her hand, dear, tired little girl,
And is leading her into heaven.

CONVERSATION.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as it is possible, dwell on the good side of human beings. There are family boards

where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

A CHANCE WORD.

"My mother always makes the best of everything; it has been her motto through life. And now, at the age of eighty, she is just as alert in looking for the sun behind the cloud as ever she was."

This remark reached my ear as I was riding on an electric car the other day, and during a long and delightful ride it cast a spell around me which invested my outing with half its pleasure.

I had begun the day somewhat out of tune with myself and the world in general. Things had not been going just to my liking. I had planned an entirely different trip, and the friend who was to accompany me had disappointed me just at the last moment, so that this trolley ride had been undertaken half-heartedly, as a makeshift; and I dare say my face was expressing my discontented attitude. For we are so apt, dear friends, to make the world our confidant at such times by publishing our troubles upon our tell-tale features.

All at once, however, the world looked brighter to me. The disappointment of being obliged to give up the steamer trip to Gloucester, which I had so anticipated, lost half its keenness as I found myself mentally resolving to profit by these chance words which had drifted to my ears above the rattle of the noisy car. If a woman had lived to be eighty, by that simple chart and compass, so to speak, the example was surely worth following. I began to grow interested in the swiftly moving landscape, to see things which I had not before taken note of. How beautiful the marshes were as we swept across them! And 'way at the edge, as far as the eye could reach, the blue line of the ocean! And then the smell! I closed my eyes, and, true as you live, I seemed for the moment to be on board that Gloucester steamer, dipping and rising to the music of the waves; or, could it be possible that electric cars sounded like the propeller of a steamboat? For when I at last ventured to open my orbs of vision, there I was still, on the front seat of that electric car I had boarded an hour ago, at odds with myself and the world at large!

After all, what difference did it make how I go to the ocean, if I only got there? The boat might have run on to a shoal, and been grounded for hours—it had done so only the week before—and it was imperative that I reach the city again that night. And here I was in less than an hour where I could hear the waves pounding on the beach, the briny smell even now penetrating my nostrils, and—why, I really believe I have been following that dear old mother's advice, and have been making the best of my enforced trolley ride, I soliloquized.

I suddenly felt at peace with all the world, and myself as well. Why, if this was how it worked I should soon be a convert. "If 'making the best of things' had such a transforming influence, why not take the medicine, since it tastes so good?"

I had not felt so young for many a day as I did that night when I stepped from the car which had opened up such a mine of pleasure to me.—Helen Richardson.

LIVING BEYOND ONE'S INCOME.

Two women were commiserating a friend whose husband had lost his money, whose family had to move into a small house, and whose daughters had to go to work.

A third woman said: "You might as well save your pity. I met her yesterday and she looked more contented than I have ever seen her. When I began to sympathize with her she replied: 'I feel dreadfully about Tom and it is hard on the girls, but you cannot imagine the relief not to have to keep up appearances any longer.' "

Any one who is struggling to live beyond her means knows what that woman meant, says an exchange. There is nothing so wearing as trying to keep up appearances. Our ingrained love of luxury, our habit of living up to the income, make it all too easy to live beyond our means. Then begins the struggle. Instead of curtailing expense and simplifying living, false pride steps in, and debt and discontent come close on its trail. The family continues to dress, entertain, amuse itself, while the harassed father works to make money.

To what end? It isn't as if the smash could be averted! And what is gained? Who save the silliest of natures is not more content in the small house than in watching the big one go to rack for lack of money to keep it in repair? What girl is not happier in a simple gown that is paid for than in a creation for which she is being dunned?

When we face issues and make the best of them we may not love the effort, but we are proud of our bravery and common sense.

False pride is at the bottom of keeping up appearances. Economy is dreaded less for itself than for its effect on social position. Suppose one is invited to fewer parties, does she lose her place in the world because she does not pose as wealthy when she is hard up?

Two brothers of a firm got into tight places financially. The family of the one frankly acknowledged it and met it sensibly. The mother dispensed with all but one maid, and the daughters started to earn their clothes. One tutored children, the other made cakes and desserts.

The family of the other brother tried to bluff it out. Outwardly they acted as if affairs were as prosperous as ever. The same number of servants were retained, but the family stinted themselves to pay their wages.

What was the result? The one brother helped by his family had courage to make a new start, while the other brother, harassed by growing debts, lost heart. The girls who did not keep up appearances lost nothing in popularity. Their friends admired their pluck, and showed them so.

It is foolish for any girl to feel she will lose caste by work. She may not have time for frivolities, but there will be pleasure a-plenty if she does not let the necessity to earn her living make her a sensitive recluse.

Let any woman who is engaged in the fruitless effort to keep up appearances change her ways. The first step may be hard, especially if she be given to inflated notions of her own importance, but the after feeling of peace is repaying. The woman or girl who faces things as they are and seeks to make the best of all loses no influence that counts; she gains in the respect of every sensible person.

Our Young People

JUST SUPPOSE.

If all the lads and lassies should remember for a day
To do their errands and their tasks as surely as their play,
Should hang their hats and jackets up and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a very pleasant world for mothers this would be!
How very many happy mother faces we should see!
For children don't remember, as everybody knows;
But, if the children should—why—just suppose!

If all the children's mothers turned forgetful in a day,
If, instead of taking care of toys, they threw them all away,
Forgot to bake the cookies, and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises well—
Why, what a very dreary world for children this would be!
How very melancholy little folks we'd see!
For mothers all remember, as everybody knows;
But if the mothers shouldn't—why—just suppose!

—H. G. Fernald.

A SHARE IN THE DOING.

"Come with me, Margie."

Lulu, on her way to school, passed the home of her small, best friend. Margie was sweeping the front porch.

"Where?" she asked, dropping her broom.

"Round by the grove. Tom says there's a bird's-nest in the big sumac with young birds in it, and I started early so as to go and see it."

"O!"—Margie rushed into the house, but soon came out more slowly.

"I can't go," she said, with a doleful shake of her head.

"Why not? There's plenty and plenty of time."

"I have to finish this sweeping, and then I have to water the geraniums."

"You poor thing! I think going to school is enough. I don't have to work. Well, good-bye."

Aunt Alma came out on the porch a few minutes later and stopped to look at the geraniums receiving their morning bath.

"Beauties!" she said "Really, Margie, they seem to be smiling up at us, don't they? But—dear me!—what's the matter with the little face? We are not going to let the flowers do all the smiling, are we?"

"Aunt Alma," said Margie, with still the doleful face, "I want to go with Lulu to see a bird's-nest, and I can't because I had to do things. Lulu never has anything to do at home. Mother thought, when the year began, that I was old enough to have my work to do every morning, and I have to."

"Well, suppose we consider that a little while I pull these fading flowers off. You began with the year, you say?"

"Yes."

"Well, it is surprising to think how many other things have been at work since the year began besides this one small girl. Now, out of doors we couldn't see much of it then, but away down under the snow plenty of things were getting ready to come out and do their work. As early as February, you remember, there was a stirring. Mother Nature smiled so hard that old Jack Frost was glad to be offi on his way to Alaska and the North Pole. Then the dear lady was busy in good earnest and set everything else busy. She brought the birds to awaken the little wild flowers, and up came the smile back at her. March came with his winds—rather a rough fellow he is, to be sure, but does just the work needed at that particular time, or Mother Nature would have nothing to do with him. Then she brought April's soft rains so that by the time May came"—

"Oh, yes, yes," all the frowns had gone from Margie's face, "things were coming up in my garden then—little green sprouts—and the apple blossoms were out; and now the wee little apples are there, and the grass is so green, and the vines climbing up and—oh, a hundred things"—

"Just think of all that good busy lady has had to see to up to about the 1st of June! And she is going to keep right on. The flowers are to keep on blooming, more and more of them. All the fruits and grains are to grow and mature.

"All that has been out of doors. Inside there has been a person just about as busy in a different way, looking to it that everybody under the roof should be made comfortable and happy"—

"I know—mother," put in Margie.

"Busy from morning till night"—

"Yes, yes"—

"It would be hard telling all the things she does, or has done. A part of her care, a very important part, too, is for a little girl. Not a thing necessary to that little girl's happiness ever escapes her."

"Not one thing," agreed Margie.

"But," went on Aunt Alma, "her cares did not begin with this year. All through the years of the precious little life they have gone on, until the dear thing," Aunt Alma pinched the round cheek and patted the hands still holding the sprinkler, "has become a person, with strength of her own, sense of her own—views of her own. And, when mother thinks it time for the dear person to have duties of her own, the persons views"—

"Oh!" with a little scream Margie dropped her sprinkler, "She hasn't any views, not one, except to do just what mother says. I'm going to tell mother"—there was a scamper into the house and Margie soon came back ready for school.

"I am going to see the young birds on my way home," she said to her aunt.

"Then you will find her busy, like everything else. She began early, too. She built her nest, has hatched her eggs, and now has her hands full—or, I should say, her claws and her beak—in feeding the young birds."

"I shall tell her," said Margie, "that, when all the dear things, large and small, have their work to do, there is one little girl that means to have her share in it."—Sidney Dayre.

Good comes to pass
We know not when nor how, for, looking to
What seemed a barren waste, there starts to view
Some bunch of grass,
Or snarl of violets, shining with the dew.

—Alice Cary.

Character is greater than existence; duty nobler than life.

THE PURE IN HEART.

To the pure in heart, proof of a God seems as idle as proof of a mother to a child clasped in its mother's arms, or proof of love to the two lovers who have just plighted their troth to each other. To such all argument of the question, Does God answer prayer? seems as idle as to a child would seem the question whether he can talk to his father or not. Prayer is not a message by wireless telegraphy to some unknown station, remote, invisible, from which some wireless answer may return. Prayer is not a check presented at a bank calling for money to be paid out over the country at sight or after three days or thirty days of waiting. Prayer is the communion of spirit with spirit. The answer is a new inspiration of courage to meet danger; of patience to take up anew the burden of life; of hope to exercise the spirit of despair. To one who thus sees God and communes with God the companionship of the Great Companion is the most real, the most intimate, the most certain experience of his life. Into this companionship with God the soul comes not by much study, but by high and holy living. We understand our neighbor only as we feel what he feels, and purpose what he purposes. We understand God only as in these sources of our being we are at one with Him. Not to intellectual acumen, not to great scholarship, but to purity of intention and purity of imagination, to singleness of purpose; cleanness of thought and tenderness of feeling, is God revealed. We come to the vision of Him as we grow into oneness with Him by purposing what He purposes. If it is true that we shall be like Him when we see him as He is, it is true also that we see Him as He is only as we are like Him. "Ye are," says Paul, "the temple of God; and the Spirit of God dwelleth in you. If anyone shall corrupt the temple of God, him shall God bring to corruption." Whatever drives God out of His temple destroys the temple and makes it a common edifice. It is God's temple only when God dwells in it, and God dwells in it only when in aspiration if not actual realization, in strong desire if not always in successful accomplishment, the temple is pure.—Lyman Abbott.

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